

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FINE"—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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CHRISTIAN INTELLIGENCER.

PREPARE FOR THE BATTLE.

An intelligent friend handed us, the other day, a number of the Christian Advocate and Journal and Zion's Herald, containing a speech delivered before a Bible Society in N. Jersey, by Rev. Mr. Cookman, a Methodist minister. It was handed us with strong commendations in favor of the speech, and with the presumption that the liberality & ingenuity manifested in it would be acceptable to us. Liberality we do indeed admire, wherever it is to be found—as much among opponents as among friends; and when discovered in the former, we shall not be slow to give them credit for so rare a virtue. The speech is ingenious, though, were we to criticize the performance, we should say that the figures were over-wrought,—too bold and strong for a subject so delicate. The argument, also, so far as it goes to show that the union amongst the different orders of Christians which involves any surrender of conscientious views of religious truth, would be pernicious and promotive of infidelity, is substantially correct and deserving serious consideration. Of course we agree to the following:

"The truth, being in its own nature unique, simple and indivisible, holds no communion whatever with the changing and contradictory varieties of human error, and therefore, in the present defective state of the human understanding, and the present defective state of the human heart, it is safer that the christian church should be divided into parties, conscientiously differing in, but zealously maintaining points of doctrine and practice. For whatever delightful changes the millennial day may elicit, of this I am certain, that in the present degenerate condition of the world, the existing order of things is more favorable to the discussion and development of truth, the detection of error, and a friendly provocation to love and good works among the various bodies of professing christians than any such union."

On this subject we may observe a striking analogy between the operations of the material and the moral world; for as in the former order and equipoise are only maintained by the action and reaction of opposing forces; so in the latter discussion rubs off the rust of prejudice, and leads to truth.

But when, after contending that each sect should occupy its own ground and pursue its own business in its own way independently of the rest, he proceeds to advise that a few of the limitarian sects, whose doctrines are nearly alike, should unite to make war against all other sects, giving "no quarters," and stopping in the contest at nothing short of "death," it does seem to us that the man's liberality, and his christianity, too, have left him entirely; and what he says becomes the subject of severe reprehension.

"When we look abroad upon the signs of the time, I think we shall see the religious as well as the political world on the eve of convulsion and conflict. Thank God, the christian world [orthodox sects,] have heard the trumpet of alarm: they are mustering for the battle, and by one simultaneous effort they are coming up to the help of the Lord against the mighty; and never since the days of the apostles, was there so general a movement as at the present crisis. The heaven of divine truth is powerfully operative through the varied agency of Bible, Missionary, Tract, and Sabbath School Societies.—There is a shaking among the kingdoms, and the world feels the earthquake shock. Nor, Sir, are the principalities and powers of darkness (meaning, we suppose, the liberal sects,) asleep—they have taken the alarm."

I believe, Sir, we are on the eve of a general engagement. Now, Sir, borrowing the allusion, will you permit me to marshal the Christian [limitarian,] on those principles of union I have endeavored to sustain. Let then our Bible Societies, with their auxiliaries, be a line of forts, established along the enemies' frontiers, as bulwarks of defence. Let them be military magazines well stored with spiritual weapons and gospel ammunition, general rallying points for the whole army, and strong holds from whence our missionary riflemen may sallie forth on the enemy.—[i. e. on Unitarians and Universalists.] Let our Sabbath Schools be military academies, in which the young cadets may be trained for the battles of the Lord.—[trained for the purpose of sustaining orthodoxy.] Let the Tract Societies be as so many shot houses for the manufacture of that small but useful material. Having thus, Sir, disposed of the out-

works, let us endeavor to arrange the army.

Suppose, Sir, for example, we begin with the Methodists; and as they are said to be tolerable pioneers and excellent foragers in new countries, and active withal, I propose that we mount them on horse-back, and employ them as cavalry, especially on the frontiers.

And as our Presbyterian brethren love an open field [vide Beecher,] and act in concert, and move in solid bodies, let them constitute our infantry; let them occupy the centre in solid columns, and fight according to Napoleon's tactics in military squares, ever presenting a firm front to the enemy. Our Baptist brethren we will station along the rivers and lakes which, we doubt not, they will gallantly defend and win many laurels in lake warfare.—Our brethren of the Protestant Episcopal Church shall man the garrisons, inspect the magazines and direct the batteries.

But, Sir, we want artillery men. Whom shall we employ? The light field pieces and the heavy ordnance must be served. I propose that we commit this very important department to our brethren of the Dutch Reformed Church; and, Sir, may they acquit themselves with a valor worthy of their ancestors, when the proud flag of De Witt swept the sea, and the thunder of Van Tromp shook the ocean. And now, Sir, the army is arranged.—Onward is the watch word. LET US GIVE NO QUARTERS! We fight for death or victory!"

Here, reader, you have Dr. Ely's "Christian party in politics"—his "half a million" of troops—destined to put down free inquiry and rational christianity, and to effect an union of Church and State at the sacrifice of our civil and religious liberties. Let the allies be remembered. They are the Methodists, the Presbyterians, the Baptists, the Church of England men, and the Dutch Reformed. Their numbers are great, and no doubt if Tract small shot and broadswords can prevail, we must submit. Well, since they are determined to exterminate us, and prostrate our republican government, let them come on! we ask "no quarters!" We are ready for the onset as soon as they desire it. Let it be remembered that ours is the defensive warfare, and under the Prince of Peace, with the banner of the cross waving over us, we fear not the consequences. Our numbers, it is true, may be comparatively small, but we know in whom our strength lies. They calculate to overpower us by their greater numbers. What folly! Why, one of us will chase a thousand of the enemy, and two shall put ten thousand to flight. We ask no weapon but a sling and a stone, and by the aid of these we pledge ourselves to bring every Goliath of them to the ground. Their "military Magazine" belongs to us. We will drive them like children in afright from their "bulwarks of defence," and with the weapons they have illegitimately claimed as their own, we will push them into the swamp where they belong.

We thought the Methodists were not disposed to amalgamate with the Calvinists. The above, however, shows that they are. They are to be mounted on horseback. Why, the thunder of our artillery shall so frighten their horses, that without stopping they shall flee with the rapidity of the deer into the boundless wilds far west of the Mississippi, and leave every man of them suspended, Absalom like, by the hair on hickory trees. We advise them to get off of their horses, and remember the divine injunction to "live in peace with all men," if they would consult either their duty or their safety. As for the small arms of the Presbyterian Infantry;—let them fire off their Tract shots,—we are made of tougher materials than to be prostrated by mere paper bullets.

Seriously, we have no doubt that a design does exist among the leaders of the aforementioned sects to amalgamate for the purpose of putting down all liberal christians, and for getting the civil government of the country under their tyrannical control. How successful they are to be, is left for the republican freemen of America to determine.

"I have to forewarn you, that there is lurking in different sections of our camp, a dangerous and malignant spy. I will endeavor to describe this diabolical spy as well as I can. He is remarkably old, having grown gray in iniquity. He is toothless and crooked, and altogether of a very unsavory countenance. His name is BIGOTRY. He seldom travels in day light, but in the evening shades he steals forth from his haunts of retirement and creeps into the tents of the soldiers; and with a tongue as smooth and deceptive as the serpent who deceived our first mother, he endeavors "to sow arrows, firebrands and death" in the camp. His policy is to persuade the soldiers in garrison to despise those in open field; and again those in open field to despise those in gar-

rison; to incite the cavalry against the infantry; and the infantry against the cavalry. And in so doing he makes no scruple to employ misrepresentation, slander and falsehood—for like his father, he is a liar from the beginning."

What a mistake! Why, Mr. Cookman does not know a spy from his General! This person whom he describes as a spy, is in fact the great Generalissimo of the combined Army. Destroy General BIGOTRY, and the whole force would be scattered; every man would return from the work of slaughter and "death," and attend to his own business, peaceably, in private life.

We are glad to find that the editors of our principal news-papers are becoming convinced that a design exists among the leaders of certain religious sects to effect if possible an union of Church and state. The following we extract from the Vermont Patriot and State Gazette, of March 23d, a paper published in Montpelier. By extracts from other respectable papers in different parts of the country, we could show that the editor of the Patriot is not alone in his opinions on this subject—such opinions are already very general among the discerning and independent editors in this country.

CHURCH AND STATE.

A contemporary, in offering some strictures upon Col. Johnson's conclusive report against stopping the mail on the Sabbath, takes occasion to introduce an extract of a letter, which is said to have been written by a "highly distinguished gentleman." In this extract is found the following sentences. "I am glad to perceive your interest in the subject, for it is undoubtedly by the joint efforts of the pulpit and the press, that the public sentiment is to be found—without which neither talent, no learning, nor constitution, nor court and laws can save us. Ours must be pre-eminently self-perseveration, or we are undone."—"For the moral conflict is evidently begun, which is not to stop for fault, until holiness to the Lord shall predominate alike in the Cabinet and in the cottage."

Various recent movements have gone very far toward convincing an observer of them, that there were those among us who harbored a settled determination to organize an ecclesiastical party in this country, which shall possess a predominating influence in all matters of public policy. It is apparent that the purpose includes not merely the adoption of all measures having for their end, simply, the spiritual good of the people, but also the exercise of complete control over their temporal concerns. The petitions to Congress in favor of prohibiting the transportation of the mail on the Sabbath, and which were undoubtedly signed by many honest and conscientious men, who little dreamed of the covert purposes in prospect,—were significantly styled the "entering wedge." It was the consummation of the first set of preliminaries toward the formation of an ecclesiastical party. The good sense of the National Legislature repelled this attempt at amalgamation, in its infancy; and in thus doing, performed a duty which has received the undivided approbation of a vast majority of their constituents.

In what manner have these proceedings of the Congress been treated by the party to whose interests they were adverse?—Their presses have been loaded with bitter revilings, particularly aimed at the author of the report to the Senate; and the report itself has been asserted to be almost too contemptible for criticism. They have boasted of their 'half million of followers,' who are to array themselves, in due time, against the constituted authorities of the land, and require an abrogation of such enactments as militate against their wishes, and the substitution of others which shall be in accordance with their exclusive notions of utility. We believe the directors of these movements are mainly, the very class of men, who should avoid an interference, in any manner, with the government of the country. They are not to be proscribed, or in any way restricted in the exercise of the rights and privileges which the government guarantees to each of its individual members. But when they mingle with their sacerdotal duties, an apparent solicitude and earnestness relative to matters of public policy and exert themselves to brow-beat the representatives of the people into a submission to their plans,—they pass beyond the circle, which, by implication, they prescribed as the boundary of their conduct, on the assumption of the sacred office. When they lend themselves to a party, and bend their efforts to this party's aggrandizement, the meekness and humility appertaining to the calling of the man of God, is necessarily cast aside, and the reverence which should always attach to the character, voluntarily renounced,—and the order of the priesthood becomes unwarrantably degraded in the view of community. All past experience demonstrates this; as it does the low state of morals, which is the inevitable con-

sequence to a people, with whom this state of things obtains.

The extracts we have given above are but a brief declaration of the resolves of the party who are now making an inordinate effort for supremacy. The "joint efforts of the pulpit and the press" are to be put in requisition! The conflict is for self-preservation, and defeat is ruin! 'There must be no fault-finding until the required ascendancy is obtained in the Cabinet equally as in the Cottage!' Sentiments like these cannot fail to make the friends of this republican government startle, and excite a sensation which shall subside only with the utter annihilation of every vestige of this attempted union of civil and religious power. The histories of past days are yet too fresh in the memories of this people; the admonitions which they bring too awful in their operation upon the mind; and the living instances too unequivocal in their warning language to the ear; for the momentary admission of the idea, that a people so jealous of their privileges as is this, will fail to profit by the forcible instructions which they bring.

"Without this joint exertion of the pulpit and press, neither talent, nor learning, nor Constitution, nor court and laws can save us." For what can this letter writer be "highly distinguished?" More than anything else, we should suppose, for an indiscreet zeal, a frantic reverence for a permanent church establishment, superior to, and independent of, any temporal authority whatever. The press must be under the surveillance of the pulpit, and governed by the dictation of a body, professedly concerned only for the eternal well-being of mankind? Who is prepared to subscribe to this? Who is prepared to surrender the control of the free institutions of his country into the hands of individuals acknowledging opinions like those above expressed? Few and far between are the instances of sufficient indifference, concerning the perpetual duration of our liberties, to be found. "Nothing but this connexion can save us." The people of this country well know, that in the list of casualties, there can be found none, which would so effectually affix the seal of destruction to this republic, as the event which is here so devoutly desired. It may, safely be asserted, without the fear of confutation, that when men, holding opinions like the above, exercise a preponderating influence in the councils of the nation, the constitution, courts, laws and the liberties of the people have become fearful precarious.

It has been said by the venerable Madison, that "employment of religion as an engine of civil policy is an unhallowed perversion of the means of salvation."—"That ecclesiastical establishments, generate, in all places, pride and insolence in the clergy; ignorance and servility in the laity; and in both, superstition, bigotry and persecution." "In some instances they have been seen to erect a spiritual tyranny on the ruins of civil authority; in many instances they have been seen upholding the thrones of political tyranny; in no instance have they been seen the guardians of the liberties of the people." Such are the deliberate opinions of a statesman, whose authority will hardly be questioned by any friend to his country. If such be the solemn lesson he imparted to us, it behooves us to receive it and reflect upon it, in a manner which shall show that we still love and cherish the liberty of conscience and of action, which he materially aided in securing for us.

[From the Salem Courier.]

CANONICUS TO DR. CHANNING.

MR. EDITOR,—Lord Byron in his "Vision of Judgement," represents Southey offering his services to the Devil as biographer; some cunning orthodox, calling himself Canonicus has improved the noble poet's suggestion by writing a learned and scriptural vindication of the same venerable personage, and to draw attention to the book gives the form of letters to a well known clergyman.

Enlightened and liberal Christians have done without a Devil so long, it is not strange they should at last doubt his existence. Ages of experience prove that the most virtuous and honorable characters may be sustained without the aid of infernal tremors, but Canonicus comes forward to remind us that the superstitious and ignorant need bug-bears as much now as ever. He would have even us believe, as the old woman did, that "the Devil goes about like a great roaring lion seeking whom he may devour, to kill somebody." This champion of the "ignorant interest," probably has two very good reasons for the effort.—A scarecrow that affords its exhibitor a good living is too profitable to be given up without some words and to attach one's fortunes to a celebrated name affords no mean promise of immortality. Fortune and favor, then, are the precious rewards of our apologist for the Devil.

It may be, that Canonicus' friends need one good substantial Devil to scare them into their duty, but what use you can

make of dozens of them I can hardly imagine. Not content with proving the existence of the old Devil of Devils, he contends like a martyr for every sprig of the whole family—he loves the dear little imps and their dear little horns and pitch-forks, all for their father's sake, and through his influence it may be expected that an establishment and pensions will be provided them out of the missionary fund.

To be serious about the matter, I am astonished that any friend of our holy religion should strive to make it obnoxious to cavilers by retaining these ridiculous notions as a part of it. These afford our adversaries pernicious arguments against its divine authority, and to separate it from such unfortunate alliances with heathen systems, has employed the ceaseless labors of its best friends in modern times.

CHARITY.

A Brother should bear a Brother's infirmities.

There is no virtue, in which men are more deficient, than in the exercise of that spirit of charity, "which beareth all things and hopeth all things." Though we ought never to countenance error, yet ought we to view and reprove with tenderness the faults of others. The pride of our own hearts, which is ever leading us astray, impels us to detect and expose the errors of our neighbors and thus triumph in our fancied superiority. We place our own characters as a model, and every difference or deficiency receives our commendation. Unmindful of the endless diversity of characters; the peculiar constitution of different minds; and the variety of motives which govern human actions, we mark out one path of thought and action for the whole; an attempt as absurd and impracticable as to prescribe one orbit for all the planets which glitter in the firmament.

Charity does not require us to excuse the views or overlook the errors of a friend. One of the best proofs of friendship, is that affectionate censorship which watches over the actions of another, marks his errors, and sedulously labors for their correction. But it instructs us to bear, with affectionate sympathy, those eccentricities of character, those fluctuations of temper, and those little excesses, either of gaiety or depression, to which all are subject. We should advise a friend with caution and humility, and reprove him with that meekness which would result from a conviction that we ourselves are fallible, and that we frequently require to-day the admonitions which we so freely imparted yesterday. Another important duty is, to guard and defend the reputation of a friend. The world is prying and captious, and the shafts of calumny fly too thickly to miss even the most spotless character. We need not point out the numerous occasions which present themselves to silence the calumnious hint and rectify the equivocal remark. As the depository of his sentiments, and the confidant of his secrets, we ought ever to guard the character of a brother—and without excusing or palliating his errors, we may often throw the mantle of protection over his foibles.

THE TATTLER.

There is not a being that moves on the surface of the inhabitable globe, more degraded, or more contemptible, than a tattler. Vicious principles, want of honesty, servile meanness, despicable insiduousness, form his character. Has he wit? In attempting to display it, he makes himself a fool. Has he friends? By unhesitatingly disclosing their secrets, he will make them his most bitter enemies. By telling all he knows, he will soon discover to the world that he knew but little. Does he envy an individual? His tongue, fruitful with falsehood defames his character. Does he covet the favor of any one? He attempts to gain it by slandering others. His approach is feared—his person hated—his company unsought; and his sentiments despised, as emanating from a heart fruitful with guile, teeming with iniquity, loaded with envy, malice and revenge. Are there any parents who wish a son of this description? Let them encourage him in the beginning of his career. Listen to every tale he tells—claim in his presence against the subject of it—condemn the slandered unheard and if their desires are not gratified, it will prove an exception in the common course of nature.—*Journal of the Times.*

ARABIC SAYINGS.

Reside where thou wilt, acquire knowledge and virtue, and they will stand thee in the place of ancestors: the man is he who can say, "see what I am," not he who says, "see what my father was." When God would display in broad day, a virtue hidden in the shade, he excites against it the tongue of the envious. If the flame did not catch every thing surrounding it, the exquisite perfume of the aloes would be unknown. This life is but a fragile fragment: senseless is he who attaches himself to it: what is passed is dead: what is to come is hidden: thou hast only the moment in which thou breathest. Thy life is divided into two portions: consider well what they are: that which is gone is a dream: that which remains, a wish.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, APRIL 17.

PROGRESS OF TRUTH.

We take the liberty to make the following interesting extract from a letter received from our Rev. Brother B. B. MURRAY, dated Norway, March 30th, 1829. Where are our other ministers brethren, that we do not more frequently hear from them in relation to the cause of truth? Have they forgotten us? Do they not remember that it is our design to be the *Intelligencer* of good news to our brethren?

"BR. DREW,—Knowing the various labors and duties that devolve upon you, I am neither inclined to weary your patience, nor to perplex your prudence with my pen; but to cheer your generous heart amid perplexities and toils, and for your encouragement in this spiritual warfare, I would, from time to time, acquaint you with the increase of gospel light, the spread of divine truth, the destruction of those plants, which were not planted by our Father in heaven, but which long have flourished in this, as well as in many other parts of our privileged country.

In the towns of Bethel and Rumford, where not more than two years ago, the unmerciful doctrine of endless misery held almost universal sway, there has arisen a large and respectable society of believers in the impartial grace of God, and in the final reconciliation of man, universally, to Him, through the merits of the Prince of life. Where of late, the kingdom of heaven might have been justly likened unto a grain of mustard seed, it may now be likened unto a tree, in whose branches the fowls of heaven may securely rest. I have labored with the people of Bethel and Rumford one quarter of the time for a year past. We now occupy the new meeting house, which was erected at Rumford Point, and elegantly finished the past year. From one to nearly three hundred people attentively listen to the word of truth, as we believe it is in Jesus; and seem greatly to rejoice in the exercises of devotion, and in their deliverance from the bondage of superstition, delusion and error.

How happying to the mind of him, whose duty and delight it is to turn the roving hearts of men to God, to behold them crowding the gates of our solemnities, and feasting on the bread of eternal life, by the joys of faith, and the rich consolations of hope. What pleasing sensations arise within us, when in the social circles of life, and around the friendly fireside, we hear the old and the young speaking in the language of christian affection and gratitude, speaking of God, as their unchanging Father, of his service as their reasonable and delightful employment, of His Son as their Saviour, and the Saviour of our race.—Such, in due time, may the language of all tongues on earth, as in heaven, be.

The church and society in Norway, are still in a progressive state. No weapon formed against us seems to prosper—nothing has yet counteracted our endeavors, our united efforts, for the advancement of our common cause, viz. the cause of God, humanity and truth. United we stand, as we humbly trust, upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone.

I have visited the new society at Gray twice, and have engaged to preach to the same, once in four weeks, for a year to come. This is a respectable and promising society. Its numbers, though few, appear to be virtuous and prudent; and though young in organization, they seem to be older in knowledge and experience. May heaven direct, preserve and continue to bless and prosper them. I might mention the flattering prospects of several other societies on this side the Androscoggin, if it were necessary; but it is probable, that our brethren do not forget to communicate. Beside the towns I have already mentioned, and in which my Sabbaths are all engaged, I have, within a few months, visited and preached in Fryeburg, Hebron, Paris, Buckfield, Sumner, Woodstock, Dixfield, Farmington, and Green. These visits, to me have been interesting; and in justice to our brethren, I am constrained to say, generally, their hearts and their hands seem ready to welcome the messenger of gospel truth, and to encourage him with that benevolence their doctrine inculcates.

But I would not neglect to mention the loss we sustain in the death of our much lamented Br. Bisbe. With him, the fair flower of piety and virtue, in full bloom, was blasted by the frost of death. Yet, kind heaven, Thou wilt indulge us with the hope, that it will bloom again, in the regions of glory, honor, immortality, and eternal life. May the smiles and blessings of an untiring God attend, and gild the pathway of his mourning companion and children."

A CASE IN POINT.

A correspondent in the *Christian Mirror* of April 2d, advocating the point that in the determination to allow the use of no ardent spirits, Temperate Societies should go so far as to reject wine, (an idea which we think well enough of,) says:

I have one case to the point. A temperate society was formed in —, about one year ago: —, Esq., had been inclining to intemperance for a year previous; had in fact, been "disguised" a number of times; it was perceived and lamented; for he was an amiable man, much beloved, and a respectable member of the Congregational Church. Still he was not by any means, willing to be cessed with the drunkard; but went to the meeting for the formation of the Temperance Society, voted with

the rest, and signed his name to the constitution and laws of the Society prescribing total abstinence from "ardent spirits"; and it is not known that he violated this voluntary agreement; but his intemperance grew upon him; and for six months after, he was seen "disguised" more frequently than before, and Wine was the cause. This fact speaks for itself. Mr. Editor, I should be glad if you or your correspondents would throw more light upon this subject. W. N.

We do not insert the above because we feel a disposition to circulate the fact that a Congregational Church member, and a member of a Temperance society, is in the habit of getting "frequently" "disguised"; we rather regret that any such facts should exist, and even now are willing the reader should consider the above only in relation to the idea that where wine is allowed, people pre-disposed to intemperance, may make as intemperate use of that liquor as any other. But it is a fact, too notorious to require evidence to the point, that whenever limitarians can find an instance where a person of a liberal faith is known to get "disguised," they are not only ready to publish the fact to the world, in Tracts, News-papers, Sermons, &c., but they are in the habit of holding up such cases as an example of the great body of believers in rational christianity. On the authority of such cases our doctrine is declared to lead to licentiousness, and we are represented as a mere pack of drunkards, &c. &c. We hope to have more mercy, more christianity about us than to treat our religious opponents in the same manner, though they could have no cause for complaint were we to charge the above case of intemperance to the licentiousness of the Congregational creed, or to accuse the great body of their church members of being drunkards on the authority of this case, or were we to charge them with fellowshiping intemperate persons in their churches. To all general rules there are exceptions. In every society of people there are bad members; and it is unjust—it is inhuman—to make the innocent ones suffer in their reputation on account of such people. All we ask is, that the confession of such facts as the above may bring our religious opponents to a sense of their own vulnerable condition, and make them more cautious how they throw stones at others who pass by their glass houses.

If the editor of the *Mirror* or his correspondents would throw some "light upon this subject," they might enable their brethren to walk with the more security hereafter.

EXPLANATION OF TEXTS WANTED.

A venerable and highly esteemed friend in St. Stephens, New-Brunswick, requests us to explain the following texts:

Matt. xvi. 18, 19. And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Matt. xix. 28. And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Luke xxii. 30. That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

Owing to a want of time we are not now able to give that attention to the subject presented in these texts which we could wish, and must, therefore, take the liberty of asking some of our correspondents who have more leisure, and more ability to investigate, to furnish us with the desired explanations. We do not understand our querist to ask for a full and particular explanation of every part of the above verses—though this would, no doubt, be acceptable and useful—his object is, rather, as he says, to ascertain whether the twelve Apostles are to judge the twelve tribes of Israel in this world or after the resurrection?

LAST HOURS OF BR. BISBE.

Every thing relating to the last hours of the good is interesting. The following account of the dying moments of our lamented Brother Bisbe we copy from the *Sermon* preached at his funeral by Br. King, of Portsmouth. The *Sermon* is printed at length in the last *Trumpet*.

Throughout his sickness, though exercised at times with the most excruciating pains, he exhibited a lamb-like patience, and a christian resignation to the will of his Father, God. At length, when convinced in his own judgement, that his life was rapidly hastening to a close, he, fearing that his companion might not be fully sensible of his situation, expressed a wish to speak with her alone. An affecting scene ensued. As our Sister informed me yesterday, when she approached the bed of the dying saint, he took her hand and gently pressing it, said, with a calm and dignified composure, "MERCY, I feel that I am going to leave you," and then committing her to the protection of a benign providence, he bid her meet the event with the same calmness with which he had announced it. With the same collectedness, he gave directions for the settlement of his temporal concerns. When his children were presented him, the dying father smiled upon them, and with a kiss, he bid the tender innocents an affectionate farewell, trusting that the same God who had been his protector, would preserve and bless them. He declared in the most unequivocal language, that he cherished the same religious sentiments, which, as a Minister, he had labored to establish, and desired that this fact, together with his dying blessing should be communicated to his Church and Congregation.

To see a husband and a father in the meridian of his life and usefulness thus tranquil in the solemn act of parting with the tender objects of his affections for whose happiness he lived, affords at least to the mind of your speaker an overpowering evidence of the efficacy of the Christian faith, and hope in immortality. To the well instructed mind of our brother, death presented no kind of terror, he knew

in whom he had believed. In God he recognized a Father in whose hands he could confidently commit his spirit. Believing that the Father sent the Son to be the Saviour of the World, and that object would ultimately be accomplished, he could adopt the triumphant language of the apostle. "O death, where is thy sting?—O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ."

SABBATH EARNINGS.

Dr. Beecher says that our national prosperity "is dying of intemperance," and in relation to the idea that the transportation of the mails on the Sabbath is important, it is a pecuniary point of view, to commercial and other business men, he adds, "all our Sabbath earnings," (which in another place he calls "sacriligious earnings,") "were they real, would but increase the malady, and at the same time diminish the force of our only remedy." Query. What is the amount of Dr. B.'s "sacriligious Sabbath earnings"?

He further observes, that he does not wish Congress to "do any thing for religion, but, simply, that by legislation they will do nothing against religion." The English of this is, we suppose, that Congress ought not to do any thing against certain plans, called religious, the object of which seems to be to obtain a paramount sectarian influence over the destinies of our country. Against such religion, we hope Congress will continue to legislate.

ANOTHER DIALOGUE.

In *Zou's Advocate*, of last week, is another dialogue between a Baptist and a Universalist, on the text in 1 Cor. xv. 22. "In Christ shall all be made alive." There is not so much fairness or good logic in this as in the other dialogue published in a previous number of the same paper, which we noticed at the time. The writer of the dialogue represents the Baptist as being successful in making out that the text means nothing more than that all men shall be raised from the dead. He is very careful, however, that neither party shall say, or even hint, that all are to be raised or made alive in Christ. It was policy in him not to let the Universalist mention this fact, knowing, no doubt, very well, that the Baptist could not get along with it, consistently with his notion that a part of those to be raised will never have an interest in Christ.

SECTARIAN CORPORATIONS.

The editor of the *Connecticut Observer*, an orthodox paper, complains of an article which we published a year or two ago under the head of "Sectarian Corporations," and being unable to refute the statements and the arguments therein made in relation to Gov. L. Lincoln's Message, attempts to turn it into ridicule. No doubt it is gratifying to that editor to learn, that not only the people but the governors of our principal states have opened their eyes upon the tendency of these sectarian institutions, which threaten at some future day to amass, if they have not already amassed, more money than the national and state treasuries can command, and by the aid thereof, to create a religious aristocracy destructive of our republican freedom and equality. His ridicule, however, will never convince the public of the utility of these corporations.

OPPOSITE SIGNS.

The last *Trumpet* has the following:

"A good sign. We have received a letter from Nashville, Tennessee, (President Jackson's residence,) containing a ten dollar bill, requesting us to forward forty or fifty dollars worth of Universalist books to said place."

The last *Mirror* has a letter from Nashville, (also the place, or rather near the place, of President Jackson's residence, for he resides about 10 miles from Nashville,) written by Rev. O. Eastman, of that city, saying that four hundred dollars have just been raised in Nashville for the purchase of orthodox Tracts. What to make of these two "signs," so far as our patriotic President's residence is concerned, we know not. The former is, indeed, "a good sign;" but the latter is a very bad one.

About three weeks ago we received, at one time, the five first numbers of the new volume of the *Religious Inquirer*—the last being dated March 21. What is the reason that we have received none since?

ORIGINAL COMMUNICATIONS.

For the Christian Intelligencer.

LETTER—NO. V.

ON THE SUBJECT OF MR. BALFOUR'S VIEWS.

DEAR SIR AND BROTHER,—

Mr. Balfour reasons well, if his premises be true, but if they be false, his conclusions must be erroneous. I once heard a preacher attempt to refute the doctrine of universal salvation from the parable in the latter part of the 25th chapter of Matthew's gospel. His reasoning was good, and had his premises been true, his conclusions would also have been true. He introduced his discourse by saying, that this parable was the most clear and distinct account of the final judgement and future destiny of mankind, contained in the New Testament. Now were this a truth, his conclusions were true; but if it does not contain a description of the final judgement and future destiny of mankind, but relates to some other event, then his conclusions were erroneous. Now Mr. Balfour premises as a truth, the resurrection of the body; consequently, if it be not a truth, that the body is to be raised, then his arguments are all erroneous. Mr. Balfour therefore takes for granted that which ought to have been distinctly proved—viz. g. he says p. 93—4. "We agree with the Dr. (Good) that human wisdom never could have stated any well-grounded opinion of a future state," either founded on the immortality of the soul, or the final resurrection of the body. But he certainly is mistaken in asserting that the resurrection of the body, is not taught by Moses, for our Lord blamed the Sadducees for not learning it from God's word to Moses at the bush." Here, as throughout his work, he takes for granted the very thing which he ought to have proved, in order to establish the truth of his system, viz.—that the body is to be raised, and that Jesus blamed the Sadducees for not "learning the resurrection of the body from God's words to Moses at the bush." The truth is, that Jesus did not blame the Sadducees for any such want of faith.—The Sadducees disbelieved the doctrine of the immortality of the soul, and the resurrection (i. e. of the Pharisees which was a resurrection of the soul from Hades and not of the body) or to speak in general terms, they disbelieved in all future existence, and "that the soul died with the body," because they did not believe that Moses taught the doctrine of future existence. Jesus showed them that the doctrine of future existence was to be implied from the words of God to Moses at the bush, when he said to him, "I am the God of Abraham," &c. "for God is not a God of the dead, but of the living." And it is impossible that they could have learned the doctrine of the resurrection of the body from these words. All they could have learned was, that Abraham, Isaac and Jacob were then conscious beings, capable of acknowledging and serving God. To prove that the Sadducees denied the resurrection of the body, it must first be proved that this doctrine ever came to their knowledge. They certainly did not learn it from Moses, for they denied that Moses taught any future existence. They did not learn it from our Saviour, for he did not teach it, neither did they dispute about the resurrection of the body. They did not learn it from the Pharisees, for they did not entertain this opinion and if they never heard of such a sentiment, they could not deny it. We cannot deny that which we never heard. Among all the notions which the Jews borrowed of the heathens, we never learn that they borrowed that of the resurrection of the body; of course it was utterly unknown to them, and could not have been denied either by Pharisees or Sadducees. Mr. Balfour says, that the resurrection of the body, and the immortality of the soul, were both heathen notions; one began in Arabia and the other in Egypt—yet he rejects one as erroneous because it is of heathen origin, and makes the other the foundation of his system. I am willing to concede that they are both heathen notions, or both were entertained by the heathen in different countries—without asking whether they obtained this knowledge by their own researches, or were traditions derived from former revelation. They united in this one point, viz.—that of future existence, and shall we reject future existence, because it was entertained by the heathen? No. We will agree with them as to the fact of future existence, although we may differ from them as to mode, where revelation has thrown more light upon it. If revelation has decided that it is by a resurrection of the body, we are ready to believe it. But of this we want evidence; for Christ has told us that in the resurrection they ARE as the angels of God, and Paul has said that flesh and blood cannot inherit the kingdom of God,—and the resurrection of the body is as much an impossibility in nature, as to say a mountain is a valley, or two and two are a hundred. The fact of future existence was entertained before any now known revelation was made on the subject. But revelation has confirmed it, and has decided that their mode of future existence is angelic, spiritual and indissoluble. It has not taught us that the resurrection is to be at some future unknown period, but that the dead are raised, that they are as the angels, that they are children of God, and that they cannot die any more. And so long as I admit the truth of divine revelation I shall be satisfied with this knowledge.

To reject any doctrine merely because it is not a revealed truth, is absurd. It is a fact that two and two make four, but not a revealed one. It was found out by human reason. It is a truth that "the sun is the centre of our system," but not a revealed one. It is a truth that man will exist in a future state, but this was ascertained with some degree of certainty, before it was revealed. We cannot now determine with what degree of certainty. Had it been a revealed truth, human wisdom would not have been excited in the discovery, and we should not have supposed the human mind capable of making it.—But they discovered certain facts, and thence drew their conclusions. The heathen philosophers discovered certain facts in the moral world, and thence drew their conclusions of future existence and revelation has confirmed it.

Yours, &c. A. B.

[For the Christian Intelligencer.]

BRIEF NOTES—NO. 5.

TEXT.—Behold how great a matter a little fire kindleth. James, iii. 5.

The apostle in connexion of our text is speaking of governing the tongue. He shows the importance of speaking wisely and righteously. One word spoken with wisdom may do extensive good, while a word spoken foolishly may be the cause of immense evil. A word like fire may spread to the destruction of much good. A spark of fire struck into some combustible matter, may set a house on fire, and a town or city, with immense property. This has been the case in numerous instances. History, sacred and profane, ancient and modern, contains numerous accounts.

1 The cities of the plain. Ai, Gibeon, Ziklag. The palace of Zimri. The temple in Jerusalem. Numerous cities in Europe and America, from time to time have been fired by a little fire.

So a word has provoked to madness and war, to destruction of wealth and life. A few words have brought woe and misery, which has spread for ages.

What a short discourse introduced sin into our world. By one man's disobedience, many were made sinners. Moses used the word *rebel* very truly, but with an improper temper, and he was shut out of Canaan.

The word *fugitive* was used respecting the Gibeonites, and forty thousand men of the Ephraimites were slain in consequence of it.

When David said *go number Israel*, these three words caused the death of seventy thousand.

What a great fire a few foolish words of king Rehoboam, kindled! It caused a separation of ten tribes from him, which were not united again for many ages, and caused many wars between brethren.

A few blasphemous words spoken against the holy spirit, in Christ's day, involved the people in terrible woes.

So it has often been the cause of immense evil in these modern days.

How often a few words have occasioned a duel, or even a national war!

How often a word spoken in a foolish manner, stirs up strife in families, among neighbors, in societies and towns.

So on the other hand words fitly spoken are like apples of gold in pictures of silver. While angry words stir up strife, soft words turn away wrath.

A few words spoken in a timely manner, and to proper persons, sometimes do immense good. The wise sayings of the good, have been repeated, and extended from one generation to another, through the world.

How has the first gracious promise of God fired the world of believers with love, and joy, and peace.

How many souls has the love of the Lord converted?

How has the baptizing fire of Christ spread in the world?

From what a small beginning has New England and even these United States sprung.

How did the little fire of civil and religious liberty burn in the bosoms of the first fathers, and patriots of this country! and how has it kindled and spread through the world since!

How small a fire was kindled, when the first preacher of Universal grace commenced his mission in America? Behold how great a matter a little fire kindleth!

The same may be said of all sects. The Baptists and Methodists, and Unitarians were once few and feeble in this country.

Only let one poor, humble christian like Elias, who was subject to like passions, with others, begin to pray as he did, they might be the means of quickening some others, to do their duty; all these being faithful, might teach and save others from sin; again these follow on, soon all might know the Lord.

[For the Christian Intelligencer.]

MR. BALFOUR'S LETTER TO DR. BEECHER.

MR. EDITOR.—In reading Mr. Balfour's Letter to Dr. Beecher, I was surprised to meet the following statement. "But you might have spared your labor, in refuting the opinion, that sinners are to be reformed in hell and fitted for heaven, for very few Universalists now hold such an opinion. Most of them deny, that hell exists in the future state, or that the Bible teaches it. In future, you may therefore make all your exertions to bear on proving the existence of your hell. You cannot, with a good grace, blame Universalists for making this improvement in their creed, seeing you have made so many and great improvements in the Calvinistic creed.—Reformation in hell, sir, is not so extensively believed among them, (the Universalists,) as infant damnation is in your order, notwithstanding all your late efforts to expunge this horrible doctrine from among them."

Here Mr. Balfour states, that the doctrine of a future disciplinary punishment is not more extensively believed among the denomination of Universalists, than infant damnation is among the Orthodox! I do not positively know who or what number among the Orthodox, do believe in infant damnation; but, if we may rely on the authority of Dr. Beecher, whose acquaintance in that order has certainly been very intimate and extensive, infant damnation is not believed at all among them. The Dr. says, "Having passed the age of fifty, and been conversant for thirty years, with the most approved Calvinistic writers, and personally acquainted with many of the most distinguished divines in New-England, and in the middle and Southern and Western States, I must say, that I have never seen nor heard of any book, which contained such a sentiment, nor a man, minister or layman, who believed or taught it." The Dr. is certainly incorrect as it respects books, for the sentiment of infant damnation has been maintained by authors of former times—But, as it regards his personal acquaintance, he is doubtless to be believed. And in this, I can safely add my own testimony.

THE CHRONICLE.

"And catch the manners living as they rise."
GARDINER, FRIDAY, APRIL 17, 1829.

VOTES FOR REPRESENTATIVE TO CONGRESS.—Continued from our last.

	Evans.	Williams.	Robin's.	Boutelle.	Scat.
In our last,	1391	1853	458	125	336
Clinton,	38	0	7	12	47
Dearborn,	0	19	27	0	0
Montville,	10	2	14	0	0
Troy,	23	7	0	0	0
Liberty,	0	0	54	0	0
	1462	1881	590	137	383

FOREIGN NEWS. The advices from Europe of late furnish but little news. It being winter, operations between the Russian and Turkish armies have for some time been suspended. All accounts, however, agree that extensive preparations are making on both sides for a vigorous campaign in the spring. The prospect of peace between the belligerents does not appear very flattering at present.

The most important intelligence from England is the excitement that exists in Parliament and out of doors on account of the Catholic question. So far as appearances justify an opinion, it seems most likely this question will be settled in favor of making some concessions to the persecuted and suffering Catholics of Ireland.

With the exception of a short distance at Brown's Island, between here and Hallowell, the ice in the river above and below broke up and went out on Tuesday, Wednesday and Thursday, of last week. On Sunday the 12th, that obstruction gave way, so that the river now is entirely navigable. The breaking up has occasioned some damage to vessels which wintered in Hallowell and Augusta. Spring navigation commences this year nearly three weeks later than it did last year.

N. E. BOUNDARY. Maj. Noah, of the New York Enquirer, says that in all probability three Commissioners will be sent by the President to Holland to settle the N. E. boundary question—viz. Messrs. Woodbury, Rugles and Preble.

There has been no choice on the 3d trial, for a member of Congress in the Eastern district. The principal candidates are Messrs. Dean, O'Brien, Hathaway, Upton, and Jarvis.

Levi Lincoln and T. L. Winthrop, have been re-elected Gov. and Lt. Gov. of Massachusetts without much opposition. In the election of Senators, the votes were more divided, there being candidates for about half a dozen parties. In a number of cases no choice has been effected.

MORE PIRACY. Cap. Carney, lately arrived at Salem from Havana, reports that another American brig has been captured by pirates and the whole crew murdered—name not ascertained.

John Randolph we believe has been opposed to every President of the U. States since he has been in Congress, however strongly he might have advocated his election previous to his coming into office. It is said that having obtained leave of absence March 3d—the day before the late inauguration of Gen. Jackson, whose election he advocated, he mounted his horse and running out his terribly long finger at a gentleman who was standing by, "I don't," said he, "attend the inauguration of Gen. Andrew Jackson—mark that!" and rode off. This was his final exit from Washington. He declines going to Congress again.

RUMORS. It is rumored that Mr. Eaton, Secretary at War, will be appointed Minister to France, and that Mr. Woodbury will be invited to take his place: that Mr. Tazewell of Virginia will be sent to England, Mr. Floyd also of Virginia will go to Spain, and Mr. Baldwin of Pennsylvania to the Netherlands. The ministers now at these Courts will in this event be recalled.

James A. Hamilton, of New-York, son of the late Gen. Alexander Hamilton, has been offered the office of Chief Clerk in the Department of State, but declined accepting it, being unwilling to displace Col. Brent, who was appointed to that office at the instance of his father during Washington's administration. Mr. H. was Gen. Jackson's Acting Secretary of State previous to Mr. Van Buren's arrival at Washington.

PENSIONERS. The Secretary at War, by the approbation of the President, has revoked the construction given to the pension law by the late Secretary whereby certain officers and soldiers of the Revolution were allowed pensions in case they had not property enough, the income of which at ten per cent would amount to a full pension. The pay of such pensions therefore is stopped.

Sir Walter Scott is engaged in writing his Life. A part of it is already in the press.

APPOINTMENTS BY THE PRESIDENT.
George M. Dallas, Esq., United States' District Attorney for the eastern district of Pennsylvania.

William Duncan, Surveyor for the Port of Philadelphia.
David Henshaw, Collector, Boston.
Lemuel Williams, Collector, New-Bedford.

PROMOTION. Rev. Charles G. Finney of Reading, Penn. has been chosen Constable of that borough.

The Pope of Rome is dead.

Russia and Turkey.—It is said that 900 cannon have been sent from Moscow towards the Danube, and that 150,000 irregular Cossacks, &c. were on their march for their frontier. The emperor seems resolved to throw a vast force upon Turkey early in the spring. On the other hand, the sultan has called every Mussulman between 17 and 60 to arms, he has fortified Constantinople so that 200,000 men may be employed in its defence—he has launched several new ships of the line, and was making great exertions to strengthen his navy, to relieve the blockade—1,000 camels had been collected to supply provisions by land, and the uttermost parts of the empire were contributing men and money—3,000 men had arrived from Aleppo.—There will be a vast amount of human suffering this spring, if the war shall go on.
Norwich Courier.

Loss of Sheep.—It is the opinion of many, that the severity of the past winter, together with the late furious storm, has caused the death of one fourth part of all the sheep owned upon this Island. How near accurate this estimate may prove, no one perhaps can immediately ascertain; but when it is taken into consideration that a great portion of the suffering animals could but barely live before the severe storm of Sunday last, those that perished during and since that tempest, will probably exceed in number all that had died in the course of the winter; inasmuch as that storm was much more severe than any that had preceded it, and the sheep, from their feeble condition, less able to survive it.—We have been informed by a gentleman of strict veracity, and who was an eye witness to the distressing spectacle, that many of the sheep were driven by the tremendous force of the storm to the southern part of the Island, and there remained buried in large numbers in the snow, many of them with their heads out, and the crows actually pecking their eyes out before they were dead! If the tender feelings of humanity should ever be called forth to commiserate the sufferings of inferior animals, the poor sheep of Nantucket are entitled to a liberal share.—*Inquirer.*

Stephenson discharged.—The Superior Court of N. York has discharged Rowland Stephenson from arrest at the suit of J. W. Parkins, upon the ground that having been illegally brought within the jurisdiction of the State, the process of the Court could not attach. As the U. S. Courts have no jurisdiction in suits between *aliens*, he is in no danger from that quarter.

David Crockett, Member of Congress, who has brought "confirmation strong" that he did not eat his first dinner at the President's with his fingers, is now engaged in a quarrel with one of his colleagues, who, nothing daunted, does not appear to flinch from coming in contact with this Tennesseean, who is represented as having "looked a wild cat to death!"

Achille Murat, the son of Joachim Murat, late king of Naples, is a candidate for a seat in the Legislative council of Florida, at the next election.

The body of a man belonging to Mount Vernon, was found in Winthrop on Saturday last—his name we have not learned. It was supposed that he had been dead about one week, and that in passing through a piece of woods where he was found he had lost his way.—*Patriot.*

Death by fright. The daughter of Mr. Upward, silversmith, of Newport, England, died on the 12th Jan. after a long illness. About seven years ago a military officer caught the girl up and tossed her in the air, catching her as she came down. The child, however, was influenced by fright to such an extent, as to bring on a palpitation and enlargement of the heart, of which she ultimately died.

Thirteen lawyers were admitted to practice law at Natchez on the 13th ult. After this statement, the editors who announced the fact, pronounced solemnly, "God save the Commonwealth." Amen.

At a late term of the C. C. Pleas, in Ipswich, for the County of Essex, a schoolmaster was indicted for assault and battery upon one of his scholars by beating him with a cart rope until he fainted. We understand says the Salem Gazette, he requested that there might be a motion made to His Hon. that the trial should be opened with prayer! The jury disagreed.

The Richmond Compiler remarks that "The present is the seventh President of the United States—and two only of them had sons. Both of these were of the Adams family: the son of the first Adams became President; and neither father nor son served more than one term. The other Presidents had no sons—two of them had daughters only—the other three had no children."

A duel was lately fought by a shop-keeper and another person in H—w, a village near New-York city. The parties were to fight at five paces: but in the trepidation of the moment, one turned and fired when only three paces off, and his antagonist fell. He immediately exclaimed "I am a murderer," was secured and handed over to the sheriff; but afterwards escaped and has not since been heard of. The seconds were men of sense, and had left balls out of the question.

Doct. FREDERICK BARTLETT, of Searsmont, is appointed Agent for this paper.

We cannot furnish any more new subscribers with all the back numbers of the present volume. A few more can be accommodated, commencing at No. 13.

TO CORRESPONDENTS.

The circumstance of our friend "Sincerity's" communication, received some time ago, on the subject of intemperance, had, in the multiplicity of cares, passed from our mind; it has since got mislaid, and our search for it has been fruitless. If he would write it again, or another on the same subject, we should be under great obligations to him, and would take care that his favor be not again overlooked.

Shall we never hear from "Alpha Delta," and "Livermore"? "B. B." will accept our thanks. "M." is received. "Phocion" must give us his name.

MARRIED.

In Cheshire, by Jacob W. Butterfield, Esq., Mr. Lee Thompson, to Miss Dorothy Berry.
In Bath, Mr. James Farin to Miss Jane T. Hall.
In Boston, Mr. Edward L. Noyes to Miss Almira A. Hudson.

DIED.

In Portland, Col. EPHRAIM WILBER, aged 37. How uncertain is life! At the last meeting of the Eastern Association of Universalists in Lewiston, Br. Wilber and Dr. Wilber were present as Delegates from the Society in Portland;—now, both are numbered with the dead, no more to be seen in the congregation of the living. Col. W. was a man highly esteemed for his many amiable virtues, and his death is the cause of deep regret to a large circle of friends. Firm in faith, and exemplary in his conduct, he lived the life and died the death of a righteous man.

In Brunswick, Rev. J. J. Fitch, Jr., a Calvinistic Baptist minister, aged 41.

In Waterville, Mrs. Mary, wife of George Stickney, Esq., Attorney at Law, aged 27.

In Union, Feb. 24, Caroline Louisa, daughter of Capt. Lewis Bachelier, aged 7 years.

In Fitchburg, Mr. Moses Little, aged 26.

In Salem, the venerable Dr. Edward Augustus Holyoke, in the one hundred and first year of his age. On the evening of his death the bells in all the churches in Salem were tolled as a token of respect to the memory of the universally beloved and venerated patriarch.

In Concord, on the 10th inst., Hon. Ezekiel Webster, of Massachusetts, while addressing the Jury of the Court of Common Pleas, now sitting in Concord.—Without a momentary appearance of illness, he fell upon the floor, and never moved again.

DISTRICT OF MAINE—S.

L. S. BE IT REMEMBERED, That on the twenty-eighth day of March, in the year of our Lord, one thousand eight hundred and twenty-nine, and in the fifty third year of the Independence of the United States of America, Josiah Hook, of said District, has deposited in this office, the title of a book, the right whereof he claims as proprietor, in the words following, to wit:

"The Practical Expositor, and Sententious Reader: or Art conformed to Nature in acquiring Language. Consisting of a collection of the higher class of English Terms, exemplified in short sentences, and rendered, or translated into familiar language, in parallel columns; comprising Maxims, Moral Reflections, and Discussions upon a variety of Interesting Subjects; with Sketches of Information—Professional, Biographical, Historical, Scientific, &c. Designed, more especially, for a Class Book; to be read, construed, and translated in Schools; but is well adapted to the use of Families and Individuals. With an Appendix, explaining and exemplifying many of the Latin phrases, which occur in the Laws, and in English Composition. By a Citizen of New-England."

"Language is the key of knowledge."

"Education is the anchor of liberty and supporter of our rights."

Rich and useful sentiments, early implanted in the mind, are like choice scions, ingrafted in the tender stock.

Gardiner: published by P. Sheldon. 1829.

In conformity to the Act of the Congress of the United States, entitled "An Act for the encouragement of learning, by securing the copies of maps, charts, and books to the authors and proprietors of such copies, during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled, an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned, and for extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

J. MUSSEY, Clerk of the D. C. of Maine.

A true copy as of record.

Attest: J. MUSSEY, Clerk D. C. M.

THE Subscribers, having been appointed by the Judge of Probate for the County of Kennebec, commissioners to receive and examine the claims of the several creditors to the estate of CLARK BARKER, late of Pittston, in said County, deceased; and six months from the tenth day of March last is allowed for the creditors to bring in and prove their claims before them,—Hereby give notice that they will meet at the house of George Williamson, in Pittston, on the first Saturday of May and first Saturday of June next, at one of the clock in the afternoon on each of said days, to attend to the services assigned them.

GEORGE WILLIAMSON,
JOSEPH COLBURN.
Pittston, April 1, 1829.

A LETTER TO DR. BEECHER.
FOR sale at the Gardiner Bookstore, "A Letter to the Rev. Dr. Beecher, Boston; By WALTER BALFOUR." In reply to a Lecture preached in the Vestry of the Hanover street Church, by Dr. B. on the parable of the rich man and Lazarus. 36 pages. Price 10 cts.

THE ARIEL.

A LITERARY AND MISCELLANEOUS GAZETTE.
Embellished with splendid Quarto Engravings—at \$1.50 yearly.

THE 3d Volume will commence on the 2d of May, 1829, and will be embellished with a rich and costly copperplate engraving of the interview between Leathstocking and Elizabeth, from Cooper's novel of the Pioneers.

Every third number is embellished with a splendid engraving. Those which will appear in the third volume, are illustrative of the most interesting scenes in Cooper's favorite novels of the *Spy*, and *Pioneers*, and Scott's novels of *Guy Mannering*, and the *Heart of Mid Lothian*. These engravings are of the most beautiful kind, and have been procured expressly for the ARIEL—consequently they can be had no where else. The third volume will contain eight—alone worth the price of the paper for a year.

The design of the Ariel is purely literary. It is published every other Saturday, on an imperial quarto sheet of superior paper, each number containing eight pages. Its contents consist of Original and selected matter—such as Tales, Essays, Reviews, Biographies, Poetry, Anecdotes, and an ample fund of Miscellaneous reading, selected from the best Foreign and American literary publications. It is now entering its third volume. The patronage heretofore extended, has been unexampled for liberality, and continues to increase. Additional effects are now making to increase it still more. The work is, beyond a doubt, the cheapest ever offered to the patronage of Americans.

Any person who will procure seven subscribers and remit the editor \$10 in payment, shall receive the eighth copy for his trouble. Order, enclosing the subscription, will be immediately attended to. All letters must be post paid, and addressed to the editor,
EDMUND MORRIS,
No. 95 Chesnut St. Philadelphia.

THE ELEGANT YOUNG HORSE, WARRIOR.

OF a fine dapple or spotted grey, sixteen hands high and five years old, raised in Charlestown, New-Hampshire, from the N. Jersey breed,—will stand at the Stable of the Subscriber, in Pittston, where gentlemen desirous of improving our breed of horses are respectfully invited to call and view for themselves.
GEORGE WILLIAMSON.
Pittston, April 11, 1829.

LIST OF LETTERS

Remaining in the Post office, at Gardiner, Maine, March 31, 1829.

Messrs. Abbott, & Co.	Thomas Houghton,
Patience B. Atkins,	Mark Johnson,
[dittoed],	Henry Kimball,
Aaron Bran,	Ebenezer Kelly,
Thomas Burnham,	Lydia Loring,
David Blanchard,	Daniel Merrill,
Isabel Combs,	Nathaniel Motley,
Benjamin F. Colley,	David C. Poole,
James Capen,	Carvin Pierce,
Stephen Crosby,	Samuel Philbrick,
Eliza Crowell,	Joseph Robinson,
Samuel Erskin,	Benjamin Robinson,
David Flagg, Jun. 2,	George Robinson,
J. P. Flagg,	Elizabeth Stimpson,
Lemuel Fletcher,	James Stuart,
Eben. W. Fairbanks,	Farker Sheldon,
Ira Gray,	Betsy Towle,
Mican Gammon,	James Thornton,
George Garrison,	Abraham Talbot,
Mary Jenkins,	George W. Tibbets,
Ephraim Hunt, Jr. 2,	[dittoed],
Ezeiel Houghton,	Aaron A. Wing, 2,
Charles Hanscom,	Wing & Turner,
Jane Hanscom,	Ezekiel Waterhouse,
Solomon Hanscom,	Abraham Waterhouse,
Henry Hildreth,	Joseph Wadsworth,
Michael Hildreth,	Calvin Wing,
	SETH GAY, P. M.

April 1, 1829.

"NATIONAL" SCHOOL BOOKS.

THE attention of School Committees and Instructors is invited to the following valuable works:—

The NATIONAL READER, by Rev. J. Pierpont, intended to hold that place in the Schools of the United States, which Scott's Lessons and Murray's Reader hold in Great Britain.

INTRODUCTION to the National Reader, (just published) by the same author; designed for the third or middle class, and to hold the rank of Murray's Introduction.

The NATIONAL SPELLING BOOK, by B. D. Emerson. (Introduced into all the Boston public Schools.

INTRODUCTION to the National Spelling Book; designed for the use of primary Schools, by B. D. Emerson.

ALSO:—

The AMERICAN FIRST CLASS BOOK,

by Rev. J. Pierpont.

SMITH'S PRACTICAL AND MENTAL

ARITHMETIC, new edition.

MORSE'S IMPROVED GEOGRAPHY

& ATLAS, with outline Maps.

WHELFLEY'S COMPEND, with Questions.

Published by Richardson & Lord, Boston, and for sale by P. Sheldon, Gardiner.

In the press and will shortly be published, ELEMENTS OF GEOMETRY,

with Practical Applications for the use of Schools, by T. Walker, of the Round Hill School, Northampton.

A new LATIN READER, with an Interlined Translation, by S. C. Walker, of Philadelphia.

March 27, 1829.

ADMINISTRATOR'S SALE.

NO be sold at Public Auction by order of Hon. H. W. Fuller, Judge of Probate for the County of Kennebec, on Monday the fourth day of May next at ten o'clock in the forenoon, at the dwelling house occupied by the widow of Eliphalet Pray, deceased, in Gardiner, so much of the real estate whereof Eliphalet Pray late of said Gardiner, died, seized, as will be sufficient to raise the sum of four hundred and sixty-two dollars and thirty-two cents, for payment of the just debts of said deceased, and incidental charges.—The estate consists of Lots Nos. 61 and 62 on a plan of the Coblosse Count tract made by Solomon Adams, Esq.—Also about 20 acres being part of Lot No. 47 on same plan—Also Lot No. 41 on same plan containing about 57 acres—all of said lots being on the North side of Coblosse stream—and all subject to mortgages thereon.—Terms made known at the time and place of sale.

WILLIAM ELWELL, Administrator.
Gardiner, April 3, 1829.

ny; for I never, to my recollection, heard a person, minister or layman, avow this sentiment. And I do strongly doubt whether one person in a thousand among modern Calvinists, does believe, or will avow it. Indeed, it is well understood that this "monstrous doctrine" is nearly, if not entirely, expunged from the christian world. What then are the public to think of Mr. Balfour's statement, that the idea of a future disciplinary punishment is as rarely admitted among modern Universalists, as infant damnation is among the Orthodox? This statement comes from a man whom the Universalists Periodicals generally, have sounded up as a modern oracle, and a "matter-of-fact stating man." Surely, the christian community will doubtless receive the statement as correct. But what authority had Mr. Balfour for this statement? Indeed, he had none! I am, myself, either personally or by correspondence, acquainted with the sentiments of most every minister of the Universalist order, in New-England; and I can assure Mr. Balfour and the public, that his statement is grossly incorrect. There is, at least, an equal number who believe in misery after death; and, instead of that number being on the decline, I am apprized of its increase. What should induce Mr. Balfour to hazard such a wild and unsupported statement, I am unable to conjecture, unless he would have Dr. Beecher and the public believe, that his lately published innovations had become the standard of Universalism. I am aware that his limited personal acquaintance in the order of Universalists, and the local situation in which he has been placed, may somewhat account for his mistake. But still, I esteem it ungenerous in a gentleman who is but as yesterday in our order, to hazard a statement in which is involved the public standing and influence of a large number of his newly espoused brethren. He may consider it for our interest and reputation, to be ranked under his innovated and improved system; but he may be assured, that the honor is not desired, neither will it procure for him our thanks. If Mr. Balfour wishes to obtain a controversy with Dr. Beecher, let him meet him as an individual, and defend his individual views. But let him not bring with him the whole order of Universalists, and represent them as having fallen into his pretended "improvements;" for this is neither honorable nor fair.

It is hoped, therefore, that the public at large, as well as Dr. Beecher, will still continue to regard the sentiments of our order as they hitherto have done; regard Mr. Balfour as an individual, who is alone responsible for his private views, and all others in the same manner.

A Preacher of Universal Salvation.

[For the Christian Intelligencer.]

QUERY TO "A. B."

BR. DRUM.—As you always appear to be willing to publish any queries that appear reasonable, I take the liberty to propose a few questions to "A. B." on the subject of his third Letter to a Brother, on Mr. Balfour's views. After stating that the resurrection of the body is nowhere mentioned in the scriptures, he quotes 1 Cor. 15th chap. as proof. We read in the 24th verse of this chapter, as follows: "It is sown a natural body, it is raised a spiritual body." A pronoun is a word used instead of a noun to avoid the too frequent repetition of the same word. Now I should like to propose the following questions. 1st. Do the two pronouns in the above quotation stand for the same noun? 2d. To what noun do they refer? If "A. B." would have the goodness to attend to these two questions he might relieve the mind of

[For the Christian Intelligencer.]

TO THE REV. SEPH STETSON.

Sir,—Taking up the Intelligencer of August 8th, 1827, and looking at your Articles of Faith, my attention was arrested with the 12th Article, viz.: "The guilty can escape punishment only by repentance." Will you have the goodness to inform me through the medium of the Intelligencer, how "every man shall be rewarded according to his work," "receive according to the deeds done in the body," (this the bible uniformly teaches,) and yet "escape punishment?" Or in other words, if we receive, and are rewarded according to the above, how are we pardoned and forgiven?

Yours, respectfully,

A. P.

[For the Christian Intelligencer.]

ORIGINAL ANECDOTE.

"My youthful friend"—said an aged Calvinist to a young man in a Bible Class on the Androscooggin, with whom he had had some doctrinal conversation at the meeting.—"My youthful friend, do you not blush—I say—do you not blush to stand here and endeavor to refute doctrines that were preached by one of the greatest divines that ever lived, and that have been approved by commentators ever since?" "My aged friend," replied the young man, "did Jesus Christ blush when at twelve years of age he was found disputing the doctrines of the Scribes and Pharisees?"

J. H. T.

Great men, who are not at the same time virtuous men, are always in a Republic, dangerous men.

POETRY.

THE PRAYER AT SEA.

Father Supreme!—to thee our prayers ascending,
Rise from the bosom of the heaving deep,
From the wide waste of troubled waters—blending
With the free winds that o'er the billows sweep,
Far and resistless—wilt thou not attending
Last to the voice of those who watch and weep?

O'er the vast world of waters still thou moorest,
In the dark rushing of the billowy main;
Yet oft, with mercy's gentle voice, reprovest
The storm to calmness,—and we see thee then
Arch the clouds with glory—for thou lovest,
Even on the tempest's verge, to smile again.

Hast thou not measured out the seas, and given
Bound to the whirlwind, which its rage against?
And shall we not adore thee?—Whom in heaven,
Or whom on earth, beside thee, shall we trust?
We, by thy breath, through Ocean's surges driven,
Like the lost sea-spray, or the scatter'd dust.

Whom shall we fear beside thee?—Men, but thinking
On thy unfathom'd depths, despair and die;
Earth sways her GOD, and trembles—Ocean, sinking
Through his dark caverns, leaves his borders dry;
The heaven of heavens, before thee anger shrinking,
Rolls like a scroll away, and shuns thine eye.

Whom shall we love beside thee?—Seas may sever
Hearts whose fond ties are but the wreaths of earth,
Wreaths of fast fading flowers which bloom, but e'er
Die with the hour that gives their fragrance birth.
Thy love, unchanging and unending, never
Saviour—oh never, can we speak its worth!

Didst thou not veil thy glory, and descending,
Dwell for our sakes in grief—and stoop to be
Even with the humble, humblest—poor and wending
By the rough ocean paths, or troubled sea?
Now thou dost hear our lonely cry ascending—
Whom shall we trust, Redeemer,—whom but thee?

On—let the winds sweep on—our prayers before thee,
Fraught with our sighs and sorrows, shall appear;
On—let the waves heave onward—We adore thee,
We trust, love, serve thee—how then shall we fear?
Even though thy tempests whelm us, we implore thee,
This, only this—be Thou, our refuge, near.

WISDOM.

Wisdom is an evenness of mind and soul,
A steady temper which no cares control;
No passions ruffle, no desires inflame;
Still constant to itself, and still the same.
Great is the steadiness of soul and thought,
By reason bred, and by religion taught;
Which, like a rock amidst the stormy waves,
Unmov'd remains, and all affliction braves.

MISCELLANY.

[The following seems to us so true a picture
of domestic life, that we are disposed to
give it a place. The scene seems familiar.
We regret that there is no moral to the de-
scription, but, we may add, that parental
affection is the nearest resemblance of di-
vine love.]

[From the Liverpool Albion.]

PICTURE OF DOMESTIC HAPPINESS.

There's bliss beyond all that the minstrel has told,
When two that are linked in one heavenly tie,
With heart never changing, and brow never cold,
Love on through all life, and love on till they die!
One hour of a passion so sacred, is worth
Whole ages of heartless and wandering bliss;
And, oh! if there be an Elysium on earth,
It is this, it is this.

MOORE.

One window, opening to the ground,
showed the interior of a very small parlor,
plainly and modestly furnished, but pan-
neled all round with well-filled book cases.
A lady's harp stood in one corner, and in
another two fine globes and an orrery.
Some small flower baskets, filled with
roses, were dispersed about the room; and
at a table, near the window, sat a gentle-
man writing, or rather leaning over a
writing desk, with a pen in his hand, for
his eyes were directed towards the gravel
walk before the window, where a lady (an
elegant woman, whose plain white robe
and dark uncovered hair, well became the
sweet matronly expression of her face and
figure) was anxiously stretching out her
encouraging arms to her little daughter,
who came laughing and tottering towards
her on the soft green turf; her tiny feet,
as they essayed their first independent
steps, in the eventful walks of life, twist-
ing and twining with graceful awkward-
ness, and unsteady pressure, under the
disproportionate weight of her chubby per-
son. It was a sweet heart thrilling sound,
the joyous, crowning laugh of that crea-
ture, when with one last, bold, mighty ef-
fort, she reached the maternal arms, and
was caught to the maternal bosom, and
half devoured with kisses, in an ecstasy
of unspeakable love. As if provoked to
emulous loudness by that mirthful outcry,
and impatient to mingle its clear notes
with that young innocent voice, a black-
bird embowered in a tall neighboring bay
tree, poured out forthwith such a flood of
soft, rich melody, as stilled the joyous
laugh, and, for a moment, arrested its ob-
servant ear. But for a moment. The
kindred nature burst out into full cho-
rus: the baby clasped her hands, and
laughed aloud; and, after her fashion
mocked the unseen songstress. The bird
redoubled her tuneful efforts, and still the
baby laughed, and still the bird rejoined;
and both together raised such a melodious
din, that the echoes of the old church rang
again; and never since the contest of the
nightingale with her human rival, was
heard such an emulous conflict of human
skill. I could have laughed, for company,
from my unseen lurking place within the
dark shadow of the church buttress. It
was altogether such a scene as I shall
never forget; one from which I could
hardly tear myself away. Nay, I did
not. I stood motionless as a statue in my
dark gray niche, till the objects before me
became indistinct in twilight, till the last
slanting sun beams had withdrawn from
the highest panes of the church window,
till the black-bird's song was hushed, and
the baby's voice was still, and the mother
and her nursing had retreated into their
quiet dwelling, and the evening taper
gleamed through the fallen white curtain,
and still open window.

But yet before the curtain fell, another
act of the beautiful pantomime had passed
in review before me. The mother with
the infant in her arms, had seated herself
in a low chair, within the little parlor.
She untied the frock strings, drew off the
and the second upper garment, dextrously
and at intervals, as the restless frolics of
the still unwearied baby afforded opportu-
nity; and then it was in its little coat and
stays, the plump white shoulders shrug-
ged up in antic merriment, far above the
slackened shoulder straps. Thus the moth-
er's hand slipped off one red shoe, and
having done so, her lips were pressed al-
most as it seemed involuntarily, to the lit-
tle naked foot she still held. The other
as if in proud love of liberty, had spurned
off to a distance the fellow shoe; and
now the darling disarrayed for its inno-
cent slumbers, was hushed and quieted
but not yet to rest; the night dress was
still to be put on, and the little crib was
not there, but to the mighty duty already
required of young christians. And in a
moment the small hands were pressed to-
gether between the mother's hands, and
the sweet serious eye was raised and fixed
upon the mother's eye, (there beamed, as
yet, the infant's heaven;) and one saw
that it was lisping out its unconscious
prayer; unconscious, not surely unac-
cepted. A kiss from the maternal lips
was the token of God's approval; and
then she rose, and gathering up the scat-
tered garments in the same clasp with her
half naked babe, she held it smiling to its
father, and one saw in the expression of
his face, as he upraised it after having im-
printed a kiss on that of his child, one
saw in it all the holy fervor of a father's
blessing.

Then the mother withdrew with her lit-
tle one, and then the curtain fell, and still
I lingered, for, after the interval of a few
moments, sweet sounds arrested my de-
parting footsteps—a few notes of the harp,
a low prelude stole sweetly out, a voice
still sweeter mingling its tones with a sim-
ple quiet accompaniment, swelled out
gradually into a strain of sacred harmony,
and the words of the evening hymn came
wafted towards the house of prayer. Then
all was still in the cottage and around it;
and the perfect silence, and the deepening
shadows, brought to my mind more forcibly
the lateness of the hour, and warned
me to turn my face homewards. So I
moved a few steps, and yet again I lingered
still; for the moon was rising, and the
stars were shining out in the clear cloud-
less heaven; and the bright reflection of
one danced and glittering like a liquid fire
fly on the ripple of the stream, just when
it glided into a dark deep pool, beneath a
little rustic foot bridge, which led from
where I stood into a shady green lane,
communicating with the neighboring ham-
let.

ON WORLDLY AMBITION.

[The discourse of Pyrrhus with Cineas is
a fair specimen of this disposition as it exists
in the hearts of mankind in general, and af-
fords a striking illustration of its folly, as
well as criminality.]

"If it please heaven that we conquer
the Roman," said the philosopher, "what
use, sir, shall we make of our victory?"
"Cineas," replied the king, "your ques-
tion answers itself. When the Romans
are once subdued, there is no town, wheth-
er Greek, or barbarian, in all the country,
that will dare to oppose us; but we shall
immediately be masters of all Italy, whose
greatness, power, and importance, no man
knows better than you." Cineas, after a
short pause, continued, "But after we
have conquered Italy, what should we do
next, sir?" Pyrrhus, not yet seeing his
drift, replied, "There is Sicily very near,
and stretches out her arms to receive you;
a fruitful and populous island, and easy to
be taken: for Agathocles was no sooner
gone, than faction and anarchy prevailed
among her cities, and every thing is kept
in confusion by her turbulent dema-
gogues." "What you say, my prince,"
said Cineas, "is very probable; but is the
taking of Sicily to conclude our expedi-
tions?" "Far from it," answered Pyrrhus,
"for if heaven grant us success in this,
that success shall only be the prelude
to greater things. Who can forbear Li-
bya and Carthage, then within reach,
which Agathocles, even when he fled in a
clandestine manner from Syracuse, and
crossed the sea with a few ships only, had
almost made himself master of. And
when we have made such conquests, who
can pretend to say that any of our ene-
mies, who are now so insolent, will think
of resisting us?" "To be sure," said
Cineas, "they will not; for it is clear that
so much power will enable you to recov-
er Macedonia, and to establish yourself un-
contested sovereign of Greece. But when
we have conquered all what are we to do
then?" "Why then, my friend," said
Pyrrhus, laughing, "we will take our
ease, and drink and be merry." Cineas,
having brought him thus far, replied, "And
what hinders us from drinking and taking
our ease now, when we have already those
things in our hands at which we propose
to arrive through seas of blood, through infi-
nite toils and dangers, through innumerable
calamities, which we must both cause and
suffer?"—*Plutarch's Lives.*

Five things are useless, when not ac-
companied with five others.
Good advice without effect.
Riches without economy.
Learning without good manners.
Aims to improper objects—or without a
pure intention.
And life without health.

A Lady vs. The Pioneer Line of Stages.

A curious incident occurred in this village
a few days since. A lady travelling from
the West to Albany, either from design or
mistake, took passage in the "Pioneer,"
noted particularly for its religious charac-
ter. Having travelled an only passenger
as far as this place she became tired of the
line, and particularly so of a solitary ride,
in severe cold weather as it then was, and
determined on taking the "Telegraph" for
Albany, a stage of the Old Line. She ac-
cordingly made known her wishes at the
public house where she stopped, and was
informed she should be gratified by a pas-
sage in the stage of her own choice. She
paid her fare through to Albany, and
charged the agent to whom she paid it, not
to deceive her and put her in the "Pio-
neer" again, for she would not ride in it;
and if she was deceived, she would cer-
tainly return and prosecute the man who
deceived her. She was told she need fear
no deception. Accordingly, when the
stage was ready in the morning, a call was
made for "Telegraph passengers," and
she got herself ready and took a seat in
the stage; not however till she had made
an effort to see the name of the line on
the door of the coach, lest she should be
deceived, and was laughed at for her in-
credulity in doubting the word of the agent,
that it was certainly the "Telegraph."—
She was not permitted to see the name;
and the stage drove on, she being the on-
ly passenger. After travelling a few miles,
the stage made a halt at a public house;
and having alighted from the coach, she
found she had been deceived, and was a-
board the "Pioneer." She then ordered
her baggage to be taken off, hired her pas-
sage back to Utica, and verified her word
by prosecuting for deception and imposition;
and by a verdict of an impartial jury, re-
covered sixteen dollars damages.

Utica paper.

Force of imagination.—Mr. Elijah Barnes
of Pennsylvania, some years since, while
at work in the field, killed a rattlesnake;
and immediately after had occasion to re-
turn to his house, and took through mis-
take his son's waistcoat, and put it on.—
His son was but a youth, and the waist-
coats of both father and son were from the
same piece of cloth. The weather being
warm, the old gentleman did not attempt
to button his waistcoat until he had arrived
and seated himself in his house, when to
his astonishment he found it much too
small. Imagination now took wings, and
he instantly conceived the idea that he had
been bit, imperceptibly by the snake, and
was thus swollen from its poison. He
grew suddenly ill, and took his bed. The
family in confusion, as not a minute to be
lost, sent a messenger post-haste, for the
physicians. The first arrived, poured
down oil; the second drenched him with
the juice of plantain, and the third gave
him freely the decoction of hoarhound.—
But notwithstanding all these medicines,
the patient grew worse and worse, every
minute; until at length his son came home
with his father's waistcoat dangling about
him. The mystery was instantly unfold-
ed; and notwithstanding the oil, plantain
and hoarhound, the patient was immedi-
ately restored to health, except a load on
the stomach.

Remedy for the Croup.—Take good
Scotch Snuff, reduce it to a paste by the
addition of hog's lard or sweet oil, spread
a plaster with the paste sufficiently large
to cover the throat, neck, and part of the
breast of the patient. This will soon ex-
cite expectoration, and a partial disposi-
tion to vomit, and in a short time rout the
enemy.

TAILORING BUSINESS.

JAMES ELWELL has formed a Copart-
nership with ROBERT WILLIAMSON, who
has been employed for some time past, as a
Cutter, in one of the first establishments in
Boston; and they will carry on the above
business, in the second story of the Brick
building lately erected by J. Elwell, in this
village, under the firm of

ELWELL & WILLIAMSON.

They feel confident that they shall execute
their work in a style not inferior to any in
the State; and hope by strict attention to
business to share a portion of public patron-
age.

JAMES ELWELL,

ROBERT WILLIAMSON.

Gardiner, Jan. 13, 1829.

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at short notice and in the latest and most
fashionable style.

Also—Cutting of every description exe-
cuted at short notice.

3m

BALLOU AND TURNER'S HYMNS.

MUNROE & FRANCIS, Washington-st.
Boston, have just published, the first
edition of a new stereotype edition of the
UNIVERSALIST HYMN-BOOK, prepared for
public and private devotion, by Rev. Hosea
Ballou and Rev. Edward Turner.

This edition has been revised and cor-
rected, and much improved, without altering
in the least the order, or the number of pa-
ges. A new Index of Subjects has been
prepared and inserted, and the price is
greatly diminished, in order to get it more
generally introduced into public worship.

The price of this new stereotype edition is
63 cents single; 5 dollars a dozen; 40 dollars
a hundred.

All orders addressed to the Publishers, in
Boston, or to P. Sheldon, in Gardiner, will
be promptly executed, and upon the most
liberal terms.

January 22, 1829.

NOTICE.

ALL Notes or Accounts of 6 months
standing must be settled without delay.
G. H. COOK, & Co.

Gardiner, March 13, 1829.

PROSPECTUS
TO SECOND VOLUME OF THE
NEW-ENGLAND
FARMERS' & MECHANICS' JOURNAL.

THE work will contain 32 pages, and be
divided into the following departments,
viz.: A Mechanical—Agricultural—a de-
partment of Husbandry, and a department
of Natural History.

The Mechanical Department shall compre-
hend from ten to twelve pages, which shall
be filled with communications and selections
from whatever may contain matter interest-
ing to the mechanic, &c. It shall, as often
as it is necessary, be accompanied by a Plate
or Drawing of some recently invented ma-
chine.

The Agricultural Department shall compre-
hend at least twelve pages, which shall be
filled with communications, selections or
original matter, relative to the cultivation
of the soil, subjects of rural economy, gar-
dening, &c. &c.

The Department of Husbandry shall com-
prehend at least four pages, which shall con-
tain information relative to the anatomy, dis-
eases, varieties, management, &c. of domes-
tic animals, and shall always be accompanied
with a Plate illustrating the subject treated
of.

The Department of Natural History shall
contain at least four pages, which shall be
devoted to the natural history of New-Eng-
land, and shall also contain a Plate or Egra-
ving of some bird, quadruped, insect, plant,
or other object of Natural History.

The work will, therefore, contain two
Plates per number, and sometimes three,—it
will be executed in the same style as the pre-
ceding volume, and on the same terms, viz:
\$2, if paid in advance, and \$2, 50, if neglect-
ed six months.

The Editor would beg leave to ask the
Farmers and Mechanics of Maine, if they
will not support one periodical devoted exclu-
sively and particularly to their interests?—
One work, that shall be a medium through
which they can instruct each other, by com-
munications of the results of their observa-
tions and experiments? One paper, which
shall treat of subjects of the first importance
to them in their daily occupations, unmingled
and unpolled with political strife or sectari-
an zeal? Or will they depend upon men and
presses without the State for these things,
and never lift up their own voices, or express
their own thoughts, in their own territory.
Maine has slumbered long enough. It is
time that she be roused from her lethargy,
and that her voice be heard among her sister
States.—That her hills and her mountains be
explored.—Her resources and her powers de-
veloped,—and that not only herself, but oth-
ers should know her strength. In what bet-
ter way can this be done than by exciting
inquiry and a spirit of research among her
operative and productive classes of men? And
in what better way can the good results
of this inquiry and research be known and
felt, than by a mutual and friendly inter-
change of sentiment through the medium of
the press?

To excite this spirit of inquiry and research,
and to afford the public a medium for this
mutual and friendly interchange of sentiment
upon mechanical and agricultural subjects,
is the object of the work presented for your
patronage.

The Editor asks for only one thousand
subscribers, and he will then pledge himself
that the work shall appear regularly on the
20th of every month. If that number cannot
be obtained by the first of May next, he will
have nothing more to do with it.

Any person procuring eight good and re-
sponsible subscribers, shall receive one year's
Journal free of charge. The subscriptions
may be returned either to E. Holmes, Editor,
or P. Sheldon, Publisher, Gardiner, Maine.

Gardiner, Me. March, 1829.

Publishers of newspapers in Maine, or
elsewhere, who will give the foregoing a few in-
sertions in their respective papers, will confer a
favor upon the editor, and render a service to
the mechanic and agricultural interests of the
country. Those publishers who give publicity
to the prospectus, and forward a paper contain-
ing it, to the editor of the Journal shall be en-
titled to one year's Journal.

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stan Heads, Rims and Spindles;

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Wrought Nails, Anvils, Vices, Cir-

cular Saws and Files.

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are prepared to furnish Forged Shapes, and Iron

Castings, of any size or description. Their as-
sortment of patterns are extensive, embracing most
sorts of machinery now in use, such as Gearing for
Cotton, Woollen, Grist, Felling and Saw Mills, Pa-
per Mill Screws and Hay Press, Forge Hammers
and Anvils.

Castings will be furnished at the shortest notice
from any pattern that may be required, on the most
liberal terms.

Their Machine Shop is well calculated for fitting
and preparing all kinds of machinery.

Orders for any of the above addressed to the
subscriber will meet with immediate attention.

JOHN P. FLAGG, Agent.

Gardiner, Nov. 1, 1828.

(A Sudden Call.)

THE Subscriber having sold out his

Stock in trade for the sole purpose of

collecting his demands, hereby calls most

earnestly upon all those indebted to him by
note or account, to make all possible des-
patch, in meeting him at the store which he
formerly occupied, for the purpose of settling
the same; and hopes that no one will suffer
himself to read the unpleasant meaning
word "GREETING."

J. D. ROBINSON.

Gardiner, Feb. 9, 1829.

INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers'

Insurance Company, in Boston, will in-
sure HOUSES, STORES, MILLS, &c., against
loss or damage by Fire. E. F. DEANE.

Gardiner, Nov. 21, 1828.

CHEMICAL EMBROCATION,

OR
WHITWELL'S ORIGINAL OPODELDOC,

FOR Bruises, Sprains, Rheumatism,
Cramp, Numbness, Stiffness of the
Neck or Limbs, Chilblains, Chapped Hands,
Stings of Insects, Vegetable Poisons, or any
external injury. Recommended by one of
the first Physicians in the United States,
whose certificate, as well as those of nume-
rous respectable individuals, accompany each
bottle.

CAUTION.

It is greatly to be deplored, that as soon as
any important improvement or discovery is
made in Medicine, the community must be
cheated, and the inventor, in a degree, de-
prived of his just reward, by a host of servile
imitators, (instigated by envy and self inter-
est,) imposing their spurious compounds on the
public, as a substitute for the genuine arti-
cle, thereby tending to bring such improve-
ments into disrepute, and even utter con-
tempt. Such instances are so numerous, that
it is judged by many that all deviations from
the common course are unimportant, unless
followed by a train of imitations, counterfeit-
ers and impostors. Therefore be sure that
you receive Whitwell's Opoodeldoc, or you
may be most wretchedly imposed upon.—
Price 37 1-2 cents.

Volatile Aromatic Snuff—For many
years celebrated in cases of catarrh, head
ache, dizziness, dimness of eye sight, drow-
siness, lowness of spirits, hypochondria, ner-
vous weakness, &c.—it is most fragrant and
grateful to the smell, being mostly composed
of roots and aromatic herbs. It is absolute-
ly necessary for all those who watch with or
visit the sick. Price 50 cents and 25 cents.

Whitwell's Bitters—A most efficacious
and wonderful cordial medicine, for dyspep-
sia, jaundice, sickness of the stomach, flatu-
lence, want of appetite, &c. They give a
tone to the solids, enrich the blood and in-
vigorize the whole system. No tavern should
be without them. Price 12 1-2 cents a pa-
per. JARVIS' Biletics Pills are highly im-
portant in all the above complaints, and
should in most cases be used with the Bit-
ters.

Balsamic Mixture, or Infirmary Cough
Drops—one of the best compositions ever
used for coughs, colds, asthma, and all dis-
orders of the breast and lungs. Price 25 cts.

Sold at the Boston Infirmary, corner
of Milk and Kilby streets,—also by his agent,
J. B. WALTON, Gardiner, Me.

1y—29

DR. DAVENPORT'S BILIOUS PILLS.

FOR the time these Pills have been offer-
ed to the public, the sale of them has
exceeded the most sanguine expectations of
the proprietor, which may be fairly consid-
ered an acknowledgement of their many vir-
tues.

They are very justly esteemed for their
mild and safe operation as a cathartic in all
cases where one is necessary.—They are a
safe and sovereign remedy in all bilious fe-
vers, pains in the head, stomach and bowels,
indigestion, loss of appetite, dizziness, worms,
and bilious cholice—they are likewise an an-
tiodote against infectious diseases, removing
obstructions of every kind by dissolving and
discharging the morbid matter, helping di-
gestion, restoring a lost appetite—a sure re-
lief for costive habits. They are so accom-
modated to all seasons and hours, that they
may be taken in summer or winter, at any
time of the day, without regard to diet or
hindrance of business. Their operation is
gentle and effectual, that by experience they
are found to excel any other physic hereto-
fore offered to the public.

Certificate from the Hon. P. Allen.
Mr. DANIELL, Sir: Having made use of
various kinds of Pills in my family, I hesi-
tate not to say that Dr. Davenport's Pills are
the best family medicine I have ever used.
Pittsfield, Mass. Nov. 1828.

DAVENPORT'S

CELEBRATED EYE WATER,

which has been used with great success.

WHEATON'S

ITCH OINTMENT.

This noted OINTMENT has been too
long in use, & its character too well estab-
lished to need any recommendation. It is as-
certained to be a valuable article for the
Salt Rheum and chilblains.—Price 37 1-2.

WHEATON'S

well known JAUNDICE

BITTERS, which are so eminently useful

in removing all Jaundice and Bilious com-
plaints.

A fresh supply just received and for sale
in Gardiner, by J. Bowman and J. B. Wal-
ton; in Hallowell, by B. Wales, Robinson &
Page and Whittier & Hinkley; in Waterville,
by D. Cook and J. Alden; in Norridgewock, by
S. Sylvester, Amos D. Stewart, Jr., and by
the Druggists in Salem, Portland and Boston.
March 3, 1829. coply—11.

Who wants a New Book?

HUTCHINSON'S TRIUMPH.

JUST received and for sale at this office
and by the Editor in Augusta, the post-
humous work of the late Rev. SAMUEL
HUTCHINSON of Buckfield, entitled "A Scrip-
tural Exhibition of the Mighty Conquest and
Glorious Triumph of Jesus Christ over Sin,
Death and Hell; and his Exaltation, his Se-
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